42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

fast is over,—or, if none of the above-named tubers are to be had, which is by far the most usual case, as soon as all limbs have been duly stretched out,—everyone turns to his occupations: the women mostly repair to their fields, and the men either go fishing or attend to some other kind of work that devolves upon them; a good many times, however, they simply do nothing.

About ten or eleven o'clock a. m., the Isneg take their first substantial meal: this has been prepared by the women, who usually come back a little earlier than the men, in case the latter have been out, and it is generally taken in common, the whole family squatting around the plates that are set out on some particular spot on the floor, not too far from the hearth. After that the men act in the same way as in the morning, while women either go back to the field or attend to the pounding of rice, the feeding of the pigs and other chores.

In the evening the second principal meal is cooked, and it is partaken of very often by the light of the flickering flames of the hearth, but never at a very late hour, as the Isneg goes to sleep almost with the chickens. When I say "goes to sleep", I do not of course mean "sleeps", as a comparatively long interval of time generally separates the two actions: this gap is filled in by story-telling and so on, while the young men roam around to see their sweethearts or to court the girls. When there is moonlight, the youngsters usually pass the first part of the night in romping and playing.

In a few families the first substantial meal is cooked and eaten in the morning, before the inmates of the house leave for their respective occupations; and then, cooked yams or sweet potatoes are occasionally partaken of at or about noon. Others again, instead of eating their first meal at home, take along some cooked provisions (*kupil*; never *bálon*, "provisions of uncooked food") and eat them at the place of their work.

Such is the Isneg daily life under ordinary circumstances. At the time of the year devoted to the preparation of the fields (clearing the forest and burning the grasses), the men very often start early in the morning, after breakfast, and come back only in the evening, when they partake of their last meal. The women rarely fail to come back more or less early in the afternoon in order to attend to their ordinary household duties.

Whenever the men intend to leave the house very early, whether to go to the field, or to start on a journey that will last for several days, the women arise long before daybreak, at the first crowing of the

low box about three feet square, filled with earth. In its center are set on end three long stones in a triangular position, which hold the clay cooking pot over the fire beneath. Fire is obtained by striking flint with steel and kindling tinder with the spark; or by rubbing two bamboo sticks together. There are also a round-bottomed iron frying pan and various paddles and ladles. Above the stove is a drying rack, and against the end wall are secured shelves which hold the old Chinese plates and other articles and materials. This end of the room is used for the kitchen, sometimes as the dining room, and as a general work shop. Woven sleeping mats are used, and there are chests for the securing of precious articles. Light from the fire furnishes illumination at night.

There should also be several lovely old ancestral Chinese jars, *gasi*, probably of the Ming dynasty period. In these is kept the *basi*, a pleasant wine made from the juice of the sugar cane. These ancient Chinese jars are much prized by the people. They have a typical shape, and range in size from one to three feet in height. Some of them have dragons and other figures embossed on them. Others have pictures of Chinese scenes and conventional patterns: this being especially true of the white jars with blue designs. They are glazed; some in lovely shapes of brown, yellow and blue. The people have quite a lore about them. There are a number of different varieties and different qualities in each variety. The *dordori* stands first; next is the *garadogod*. Some of the others are the *dinalasan, banaag, kindi-ingan, binilibil, boddi* and *sarang*. Much of the wealth of the Apayaos is held in these jars, together with the beads.

pleasing lilt or perchance composing words in honor of some guest or circumstance. The tune used is called the *salecdomey*. Somewhere a boy may be openly courting the girl of his choice in a characteristic chant *adkaling*, but often composing his own words. Food and sweets may be served two or three times in the night, and the party goes on with increasing excitement, as more and more *basi* is consumed. Drunken quarrels may break out, leading to blows. Killings are not infrequent. One must have had quite a few drinks in order to really enjoy this party.

Along towards morning the music stops and the tired people lie down to sleep—either in that or adjacent houses. If, perchance, a boy has been successful in his courtship, he may follow his girl to where she lies down. After some further discussion, she probably accepts him.

The feast may continue the next day and next, according to the wishes and wealth of the family, and how long the *basi* and food lasts. At the end of the feast, the priestess again calls the *anito*: she tells it that they hope that it is pleased with its feast and will now grant their requests. Then the guests start for home. The relatives are each given some meat to take with them, and soon all is quiet again.

Probably the most popular feast is the *say-am*, given for the *anito*, Pilay, after the harvest. The *dildap* is a small, short feast given for the *anito Kaybacan*, sometimes for the health or welfare of the family, or to clinch some agreement. There is no dancing. The *magboto* is given before, and the *boda* after a head hunting expedition as described elsewhere. The

538 is rather monotonous and at other times becomes excitingly thrilling, according to the drift of the story.

538 In order to follow the tune, the narrator will often
522 draw out the end of some words or maybe add meaningless syllables. There are many repetitions of action and thought, as well as inconsequential happenings. Incongruities of action and sudden transitions of scene often occur. Once in awhile the narrative is broken by some ludicrous incident just as you have clowning in a drama. The greater pleasure is not so much in following the development of the plot of the story as it is in the delightful manner of the telling. Yet the plot is interesting, being often based on some
513 practical joke. Listening to such a story is really a very happy way to spend an otherwise dull time. Sometimes the people stay up all night and listen to them.

126 However, if one wrote down every syllable which the story teller uttered in narrating one story, he would have a book which very few people would care to read. Therefore most of the folk tales in this little collection are written in the short way. With some, the popular dialect used (sometimes ungrammatically) is also given. The English following is a free translation. Sometimes two versions of a story are given.

121 Some students make distinction between myths
538 and folktales. But the people have only one name,
773 *adodit*, for both; and as a matter of fact, there are
776 few folktales which do not have a religious element. In the early days the main distinction between *anitos* and men was that they lived in a different place: the only physical difference being that the female *anitos* had only one breast which was in the center of their

24:Scott H,M-4,5 (1954-1960) 1966
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342 335 192 824 which protrudes beyond the ends of the house to protect the smoke holes in the gables.

The Isneg house not being square in plan, its opposite ends are quite different from one another. At 341 342 335 [824] one end, just outside but a bit higher than the transverse beam into which the upper ends of the wall-boards are rabbeted, is another transverse beam whose upper edge is grooved to receive a second tier of wall boards which close the upper section of the gable save for a few feet at the top which are left open as a smoke hole or only loosely covered with horizontal bamboo. The other end of the house terminates in a kind of transverse platform or annex with a lean-to roof up against the gable itself; at the outer two corners of this little annex, in line with the full width of the building, are two more *sinit*-posts under the wall itself, a circumstance which has led some observers to report with slightly dramatic exaggeration that the floor, walls and roof of the Isneg house are supported on three separate sets of posts. The floor of [513] [562] this annex is slightly higher than even the little side platforms of the house proper; Cole reported fifty years ago that it was a special sleeping area for men,[104] and H. Otley Beyer recalls that women were not even allowed to set foot there.[105] In the long sides of the 342 house three or four windows are produced simply by omitting some of the wall-boards; since the door opens into one of these sides, however, it might be more appropriate to refer to it as the "front" rather than "side". [417] Entrance is gained by means of a permanent short flight of steps or ladder.

[113]

[104] Cole, Fay-Cooper, "Distribution of the Non-Christian Tribes of Northwest Luzon," *American Anthropologist*, new series, Vol. XI, No. 3 (July-September 1909), p. 347.

[105] Personal statement during interview in Manila on Feb. 19, 1962.